

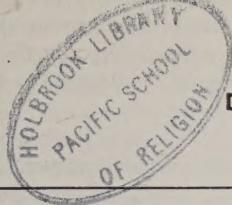
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WORLD COUNCIL ACTION ON THE RECOGNITION QUESTION

The Central Committee of the World Council of Churches at its meeting August 16-24 at Andrews, Scotland, received a paper from the Commission of the Churches on International Affairs entitled "Some aspects of the Current International Situation," dealing with disarmament and related problems. Part of the debate which followed centered on the China recognition question, and the Central Committee finally adopted the following minute:

The Central Committee has received with appreciation the report of the C.C.I.A. on its work during the past year. It recognizes the timeliness of the paper on "Some Aspects of the Current International Situation" and requests the General Secretary to transmit it to member churches and national councils of churches.

The Committee has noted from the presentation of the paper and the debate on it that the measures therein proposed, especially in relation to disarmament and nuclear weapons testing, can be effectively applied only if the people and government of China are in a position to contribute to their formulation and application. The Central Committee requests the C.C.I.A. to continue the study and to help in the creation of conditions which will permit the 650 million people of China to share in the benefits and accept the responsibilities common to all members of the international community.

Rev. O. Frederick Nolde, the Director of the C.C.I.A., made the following five points in clarification of the above statement:

1. The statement recognizes as artificial and dangerous a situation where 650 million people are isolated from the rest of the world. The danger increases the longer the artificiality persists.

2. No adequate treaty on disarmament or the cessation of nuclear weapons testing is possible unless the government in effective power on the mainland of China is party thereto.

3. The statement implies that other governments should have diplomatic dealings with the government in effective power and does not imply that such dealings place upon that government the stamp of approval.

4. The people of China should be in a position to share in the benefits and accept the responsibilities common to all members of the international community. Both benefits and responsibilities should be stressed as important.

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.50; Overseas, First class \$4.00, Second class \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

5. The situation in Tibet, the border dispute with India, the ideological conflict between Moscow and Peking about the desirability or inevitability of world war - these and other factors suggest the existence of conditions which militate against an immediate solution of the China problem. Nevertheless if the Central Committee at this time urges action which would be helpful in the creation of conditions favorable to the responsible participation of China in the international community, it will not only underscore the goal to be sought but will also voice a sense of urgency in encouraging measures to speed its achievement.

The 90-member Central Committee voted in favor of the minute as recorded above, with the exception of Prof. Georges Florovsky of the Harvard Divinity School, who abstained from voting, and Bishop John Shahovskoy of San Francisco, Russian Orthodox Greek Catholic Church of America, who cast the only vote against the statement.

As was to be expected, the adoption of this minute by the Central Committee aroused vigorous criticism. A statement characterizing it as "inconsistent not only with the standards of the United Nations but also with the clear principles of morality and Christian faith" was issued by the Committee of One Million Against the Admission of Communist China to the United Nations, over the signatures of such churchmen as Methodist bishops Corson and Welch, and the Rev. Norman Vincent Peale and the Rev. Daniel A. Poling. Dr. Beauson Tseng, President Emeritus of Tunghai University, also made a strong statement, calling the minute the height of betrayal of faith in God.

RAY GIBBONS IN TAIWAN

Dr. Ray Gibbons recently led a party of 32 representing the Council for Social Action of the United Church of Christ (Congregational) on a trip through the Far East. In Taipei Dr. Gibbons called a press conference at which he advocated recognition of the Communist regime. The Far East News Service says of that conference: "It was the first time that an American church leader had called a press conference and had defended on free China soil the now-famous 'Cleveland Resolution'. Newsmen seemed perplexed and local missionaries embarrassed as the visitor presented his case in the face of questioning, on the part of reporters, as to how Christian America could extend the hand of welcome to the atheistic regime of Mao Tse-tung."

When one reporter asked how many of the party of 32 approved of Dr. Gibbons' stand, seven raised their hands to indicate opposition. Presumably the other 25 approved, although one of them stated that the purpose of their tour was to get the answer to that question.

THE COMMUNIST IDEAL FAMILY

The February 16 number of China Youth had an article on the family in the form of a conversation between A and B, two young unmarried men. A is the inquirer, and B the expounder of Communist principles. The latter looks forward to the establishment of a pure Communist society and describes it as follows:

"When we reach that period, people won't be bothered by the living and educational expenses of their children, who will all be placed under the care of society and not of the parents. Society, not the children, will support the parents when they get old. There will be no more dependent financial relationships between husbands and wives and parents and children. They will still retain their relationship as husbands and wives, parents and children, but that will be only the pure relation of love between husbands and wives and the kindred relationship between parents and children formed by their ties of blood."

A thereupon comments that this seems to be the end of the family system. B replies that it is true that the family will no longer be a financial unit, and calls it a new family system, one in which the family is no longer the basic unit of society. When A objects that people would prefer the warmth of family life, B replies that this is just a "stubborn prejudice", and expresses the faith that new social economics and political relations will result in new psychological and emotional tendencies. A still maintains that B is advocating the abolition of the family system, whereupon B expresses his understanding of Marxist thought in these words:

"Whether I advocate it or not is a question of subjective thinking. According to the world outlook of Marxism, everything concrete must go through the process of creation, growth and extinction. Thus, the family system goes through the same process. Anything - any custom, habit or outlook - formed under one historical background must become extinct under another historical background. Such extinction is not caused by human influence."

And farther down, B's enthusiasm for the whole philosophy of communistic living leads him to say, "I hate this pitiful word 'private'. In Communist society this word will be eradicated from our language." He quotes with approval a Russian Communist, Mayakovsky who said, "Oh Commune, everything I have is yours, except - the toothbrush."

CHILDREN AT WORK

A number of articles which have come out of China recently indicate how systematically and universally children are being put to work in China today. Primary school children are organized into Young Pioneers, and of these we are told in a NCNA despatch from Peking of May 29 that during the past year they "were mobilized to plant trees, eliminate the four pests, and learn the standard spoken language; they were organized to build factories and small agricultural farms in large numbers and to carry out scientific and technical activities as well as other extra-curricular activities." Membership in the Young Pioneers now stands at 50 million.

This drive for useful production even extends down into the kindergarten. A NCNA despatch from Nanning tells us that a kindergarten in Linkuei hsien, Kwangsi, is divided into three classes. The children are taught various things in the morning; in the afternoon two of the three classes are engaged in making "paper products." The other class was evidently not quite mature enough to engage in useful activity, so they were assigned to "listen to and talk on some stories concerning the showing of love for the leaders and the heroes of the Volunteer Army."

KULING REPORT

Former sojourners in Kuling, the famous summer resort above Kiukiang in Kiangsi, will be interested to know that more than 40,000 vacationists went there this summer. "Motor vehicles take the holiday makers to the mountain peak along a broad highway and to all scenic spots on a road that spirals up the mountain. Construction of a funicular tramway which will take visitors from the foot of the mountain to the peak in fifteen minutes has started.... A light railway is being built from Poyang Lake to the foot of the mountain."

These visitors are described as "outstanding workers in industry, agriculture, culture and education, and kindergarten children from the communes." Before Liberation, the report says, Kuling was "an exclusive resort for bureaucrats, compradores, and other wealthy people."

Another report identifies some of the visitors as Shanghai teachers. "1,700 Shanghai teachers have left on a two weeks holiday tour of Hangchow, Soochow, the picturesque Lushan mountain resort and other places of beauty and interest. Another 600 teachers will begin a similar holiday tour in a few days time.... The tours are arranged jointly by the school and college authorities and the teachers trade unions, which cover all traveling expenses."

"THE HUNDRED FLOWERS CAMPAIGN AND THE CHINESE INTELLECTUALS"

This is the title of a book by Roderick MacFarquhar, editor of The China Quarterly (London), in which he brings together a great many samples of the freer criticism that prevailed in China during the first half of 1957. He considers that Mao Tse-tung made his proclamation of greater freedom of discussion and criticism in good faith, and was appalled when all types of intellectuals "over-fulfilled their quota" of criticism of Communism.

The quotations are grouped according to their sources: University teachers, doctors, business men, etc. Of particular interest to us is his chapter 14, "Religious Groups and National Minorities". The first quotation is a report from the Kuang Ming Daily of Peking, May 29, of a forum of religious leaders criticizing the implementation of religious freedom. Some Protestants complained that there were school teachers who would not allow children to attend Sunday

School, telling them "If you go again, we will expel you." Others complained of the news-papers publishing many anti-religious articles, and refusing to publish articles putting the religious policy in a favorable light.

A Catholic complained of the confiscation of Catholic property without recompense: "Up to the present, not a penny has been received in respect of these few hundred houses."

Another quotation is from the Kansu Daily of Lanchow, February 22, 1958, denouncing two Protestant leaders, Kou Hsi-tien and Liu Ya-han, who evidently didn't realize in time that the hundred flower period was over.

The book is an interesting compilation for the student of Chinese history, but it is source material for history rather than history itself.

MISSIONARY NEWS

Two English Jehovah's Witnesses, Ernest Stanley Jones, 43, and Harold George King, 44, were sentenced recently to prison terms of seven and five years respectively by a court in Shanghai, according to a Shanghai newspaper received in Hong Kong and reported on by RNS, Aug. 15. The arrest of these two men was reported in the Bulletin for November 17, 1958, and apparently took place in October of that year.

Bishop James Walsh's older brother William (William is 70 and James 69) visited him in his Shanghai prison in August. He found the Bishop "in reasonably good health but very thin. Because of his age the bishop was in the hospital section of the prison where he shared a cell with an English-speaking Chinese prisoner of about the age of forty. Their food, he said, was sufficient. For exercise he went to the prison courtyard twice daily. His only work was that of cleaning his cell. He is given Chinese magazines printed in English. He receives two Red Cross packages each month." The brother saw him on three different days for a total of two hours and 35 minutes. Guards were present at every interview.

CHURCH NEWS

Roman Catholic priest Cyril Chu Teh-lin of the Swatow Diocese died in Tsinghai on the Tibetan border in April at the age of 52. He was exiled to Tsinghai in 1958 for refusing to break ties with the Vatican.

The Hong Kong Baptist College, mentioned under Church News in the last issue of the Bulletin, is developing a permanent college site on Waterloo Road, Kowloon, at an estimated cost of US\$180,000.

A new building for Calvary Baptist Church in Taipeh is under construction. This is a church primarily for the foreign community, and services in it will be conducted in English.

Ten Catholic seminarians were ordained in Hong Kong on July 2. Three will work in Hong Kong, bringing the total of priests in that diocese to 302. Four will go to Formosa, two to Korea, and one to Malaya.

Plans for the new Fu Jen University (Catholic) in Taiwan are developing. The different colleges of the University are entrusted to different religious orders. The Jesuits will conduct the Colleges of Commerce and of Engineering, and the Divine Word Missionaries the Foreign Language Institute and the College of Natural Science. These four colleges will all be on one campus in Kaohsiung, a city of 430,000 in the southwest, below Tainan. Other colleges will be located in other cities. A seminary to train young men for the priesthood is to be built in Taipeh. Cardinal Tien has reported that there are now over 200,000 Catholics in Taiwan.

GENERAL NEWS

Educators from several different Latin American countries were invited by the National Committee of the Educational Workers Trade Union of China to visit China after they had attended the third world teachers conference in Conakry, Guinea. There were visitors from Uruguay, Ecuador, Brazil, Cuba and Mexico.

There are now more than 400 funicular railways with a total length of over 40 kilometers (an average of one tenth kilometer per railway) which go up the hill from the Yangtze River to the city of Chungking, thus obviating the carrying of loads up and down the stone steps which have lined the river bank there for so many hundred years. An attempt is now being made to link these with light railways at the top of the hill.

Some 400 or more symphonies, cantatas, oratorios, song suites, operas and dance dramas have been created in China during the past 11 years. The majority draw their themes from revolutionary history and contemporary life. In most of them an attempt is made to combine traditional Chinese music forms with foreign musical forms. The increased interest in music is shown by the fact that Shansi province alone is said to have 13,000 amateur choirs. When Shanghai held a song contest in May one and a half million people took part. The army even boasts a "generals' choir".